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THE BACKSLIDER BEWAILED, THE Careleſs Warned: AND THE FAITHFUL ENCOURAGED.

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WITH

True deſires, and living breathings for the Preſervation of the whole Iſrael of God.

Written by *P. Hendrick*, who is a ſtranger in *England*, but a fellow Citizen of the new *Jeruſalem*, and a member of the true Church of which Chriſt is the Head.

Tranſlated into Engliſh *by* W. C.

Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall. 1 Cor. 10. 12.

Of a truth I perceive God is no reſpecter of perſons, but in every Nation he that feareth him, and worketh righteouſneſs is accepted with him. Act. 10. 34, 35.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Jeſus. Gal. 3. 38.

Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free, but Chriſt is all, and in all. Col. 3. 11.

For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one ſpirit. 1 Cor. 12. 13.

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DEVONSHIRE HOUSE Friends

MY near, and cordially beloved friends, Although for the present I have no new thing, nor any thing else to declare unto you, then what you have heard from the beginning, from our dear brethren, the faithful servants of the Lord, nevertheless I cannot omit to write these few lines unto you, which may serve for a token of our peculiar fellowship, and feeling one of another, in that whereby we are so often made sensible one of another. Oh! blessed be the Lord, who through his unspeakable love and infinite mercy, hath made us so often sensible of that from which the world is alienated, and of which it is ignorant, (to wit) the revelation of his holy eternal spirit, and divine power in us, through which we could have no peace day nor night, while we walked in the dayes of our ignorance, alienated from him, in the time of our nakedness and misery, but he often revived his own spirit, as a living witnesse in our conscience, to the reproving, convincing, and judging of us, for our known, and some then unknown corruption of our hearts; besides, often did he with friendly exhortation, beget such good, strong, and pretious desires after himself, and after the redemption from the garment of sin, the old garment of the flesh; and not alone so, but often hath he powerfully drawn us, yea, and in a manner constrained to subjection, obedience, and fulfilling of his will and commands; and this hath he done of himself, not onely when we have found no power in our selves, nor of our selves, but also when our hearts have in a manner consented to the evil, and our minds in some measure captivated by the enemy, yea, he himself in such a time, I say, hath kept us from the evil, when we our selves, nor no man else could not preserve us. And in this manner hath he thus very meekly handled with us, when we daily resisted his spirit through disobedience, and when, and that almost perpetually, works were brought forth which grieved his spirit, nevertheless through his unspeakable mercy hath he as it were looked over them things, and hath reached over them to his own seed, and hath sought to raise and revive that, and hath tenderly nurtured and cherished it, as a mother nurtures her child, or as a hen her chickens.

And now oh his mercy! that he ſhould even chuſe us as the firſt fruits, from among ſo many thouſands, yea ten thouſands, which are yet walking in the enmity, and alienated from him that gives them breath and life, and who hath born with them until this very day, againſt which they have heaped up a treaſure of wrath through their diſobedience and obſtinacy, in which condition they are often cut off, and ſo rewarded according to their work. And if the Lord had dealt ſo with us, how could we have accuſed him? nay in the depth of our miſery muſt we have juſtified his Judgments. But oh! how contrarily, yea how fatherly, how gently, and how graciouſly hath he dealt with us? what tongue with words can declare the ſame? oh the depth of his mercy, and unſpeakable goodneſſe! yea, the conſideration of the ſame doth ſo overcome the hearts of his children, that often times they cannot expreſſe that which they ſee and feel that the Lord hath done for them, and now through the ſame love and free grace hath he called us out of the world, and ſeparated us from the ſame through his power, which in a great meaſure hath redeemed us from the ſame in many reſpects, both inwardly and outwardly, and having ſhewed and opened unto us a place of holineſſe, in which, as we abide, we ſhall be kept unſpotted from the world. And all, yea all this, hath the Lord done for our good, that he might have cauſe to manifeſt his love the more unto us, and to make us partakers of his heavenly vertues, yea, of his fulneſſe, of his love, peace, joy, conſolation, and gladneſſe in his holy ſpirit, of his long ſuffering loving kindneſſe, forbearance and mercy, yea in ſhort to make us partakers of his own nature.

And many who have taken to heart this acceptable day of friendly viſitation, and time of great mercy, and have eſteemed the day of grace more precious than all that is in the world, yea, than their own life, and who alſo have continued ſtedfaſt in the time of tryal, for ſo certainly as the Lord hath ordained a gracious and merciful day of viſitation, ſo aſſuredly hath he prepared a time of trial; and I ſay, theſe that have continued ſtedfaſt in the ſame, and through the ſame have been confirmed in the Lord, oh! how well is it with them, yea, how well is it with ſuch? but on the contrary, thoſe who have not regarded

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the day of visitation, which was for their good, but have despised the same, and carelesly have let it passe by, not sufficiently laying to heart their eternal peace, nor considering how tenderly the Lord hath dealt with them and born with them, and how fatherly he hath cared for them; yea, if it had been possible, and that they had been worthy, he would have constrained them to have entred into his rest: but alas! they looking at the visibles, and not giving up their old and evil accustomed life to the Judgment which was so near unto them, and ruling in them, shunning the Crosse, and following the vain imaginations of their hearts, and the lusts of the world, and so have let the day of their visitation, which was out of love unto them, passe over their heads. Oh! in what a miserable condition have they remained, and what a precious thing have they neglected? but yet a greater misery is to be observed, which is come over some such which have not absolutely refused the day and time of their gracious visitation, but embraced the same with joy, being powerfully convinced of the truth of God in their own consciences, that all that the Lord wrought in them and for them, was for their good; for whose preservation the Lord even sought to do what he knew needful to be done, yea, even as for us; whereby they have also been constrained to forsake much for the truths sake, and have been sometimes a good savour to the same, and their servicee was once before the Lord not very unacceptable, so long as they remained little before him, and and little in their own eyes, when their hearts were broken and tender, and when they were single before the Lord, and given up to his will, and so long as they did not turn their eye backward, but remained diligently waiting in the daily Crosse, and in the love of the same, and when they had put on the same as a garment, and as a breast-plate before their breast, and as a girdle upon their loyns, had girded it, in which time of their tenderneſſe and fruitfulneſſe, the Lord found cause to manifest his large love unto them, and very much open some of them, and enlighten the eyes of their understandings, and gave them knowledge and wisdome, and in a great measure gifted them with authority and courage, even to the admiration of their enemies, who had sought to provoke them to resist that truth which they bore testimony of, but often had the power over them,

them, yea, to tread upon the imagined wiſdome of the wiſe as upon dung, and to ſing the ſong of triumph over them; theſe and many more remarkable things hath the Lord brought to paſſe concerning them, and often in ſuch a condition hath he made them ſenſible of his grace and mercy, of his kindneſſe and love, of conſolation and refreſhment, yea, in ſhort, of the powers and vertues of the world to come, without end, and of the everlaſting Judgment, ſo that one might ask, what hath not the Lord done for them? or what hath the Lord omitted to do, that he ſhould have done for them? ſo that it hath not in any wiſe been wanting on the Lords part: but alas! now when they had gotten ſome wiſdome, yet nevertheleſſe through the grace of God, in ſuch a time when they were as fools in their own eyes, yea, as ignorant fools, not knowing any thing; and when they were become ſenſible, and partakers of ſeveral good gifts in the time of their tenderneſſe, and when they were little in their own eyes, and when they kept cloſe to the light, and loved the daily Croſs; But oh! not ſtedfaſtly abiding upon the watch in the light and fear of the Lord, until that the Lord ſhould be pleaſed to become all in all in them, and until that he had totally conſumed him that had the power of death (to wit) Satan, and that they might have learned to have known him and all his devices, ſubtile deceivings, and deceivable appearances; therefore have they been through his cunning ſnares and ſubtilties detained, and as an untimely birth, have not been brought forth unto life; for as Satan is exceeding cunning, and goes continually about ſeeking whom he may devour, even ſo is he an utter enemy to mans peace with the Lord, and ſeeks upon divers manners how he may obſtruct the ſame; yea, even as the Lord is labouring night and day for mans preſervation to judge the evil, and afterwards to ſhew mercy, even ſo is Satan buſie night and day to accompliſh that which he hath determined. And although there was a time wherein he could not eaſily ſeduce them, yet did he not deſpair concerning them, but took his opportunity, and appeared to them when they had taken up ſome reſt in a more glorious form, and changed his countenance, as if he had been an angel of light, ſeeking to imitate in motion and appearance, that which before had proceeded through the power from the life, yea, even as the Magicians of *Egypt* who through their witchcraft could imitate much

much of that which was done by the power of the Lord, even ſo this deceivable ſeducer. And on the other hand, even as *Iſrael* through the mighty hand of the Lord was redeemed out of *Egypt*, for whom the Lord had done ſuch wonderful things, nevertheleſs this being but a little over, and they not imprinting all thoſe things which the Lord had done for them in their hearts, then were images ſoon made, and Idols ſet up, and then they ſaid, *Behold Iſrael, theſe are thy gods which have brought thee up out of the land of* Egypt; and even ſo was it with them before mentioned, when Satan had drawn their minds from the watch in the light, and they being become wiſe in their own eyes, hearkened to the imaginations and inventions of their own hearts, and then did they make unto themſelves Images of the very fineſt gold, ſaying in their hearts to them, theſe are your Gods; but he who is a very jealous God, will not have any god ſerved, honoured, nor worſhipped, beſides himſelf; who in a ſhort time hath manifeſted ſuch unſpeakable grace, mercy, and goodneſs to them, he beheld this their preſent condition with much ſympathizing and heavineſs over them, and ſought with great kindneſs, in much long ſuffering and tenderneſs, to warn them from them, ſometimes powerfully convincing them of his truth in their own conſciences, and oftentimes making them ſenſible of the danger which they are in, in laying their heart and condition clearly open before them, ſeeking then friendly to reprove or to judge that which will not be ſubject to his ſpirit; but alas! the Judgment was become heavy to them, yea too heavy, eſpecially to the perverſe part, and the Croſs was become bitter, and there being yet ſomething remaining ever in them not yet mortified, nor wholly forſaken; and though the ſame could not wholly reign nor have the dominion, while they were tender before the Lord, loved the Croſs, and abode in the light, yet nevertheleſs hath it afterwards encreaſed, and is become ſtrong, until that it finally did ſufficiently get the dominion again.

But oh, what hath the Lord born with them? and how graciouſly and mercifully hath he handled with them, and laboured with them for to bring them off from it; yea, how hath he laboured with them, and not alone the Lord, but alſo his Children and faithful ſervants, who alſo being conſtrained through love, were very diligent in watching over them, for the beſt, as in the truth it became them, in much watchfulneſſe, tenderneſſe, and

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wiſdom, but their minds being drawn out through the ſubtilty of the enemy, from the light, life, and feeling of the Unity, and an evil ſharp eye that looked out, being opened in them, then did they ſeek to pervert every thing to the worſt ſence that was done by thoſe who ſimply and uprightly, from their very heart feared the Lord, whether in their dealing with them, or towards them, or otherwiſe. And when the evil and perverſe eye was opened in them, then did prejudice and hard thoughts creep in againſt their Neighbours, which when it was let in, encreaſed as a Canker, and hath done much harm in them, by bereaving them of the feeling they once had of the truth of God, and of them that walked in it; and they thus hardning their necks againſt the Lord and his precious ſervants, nor not willing to remain ſubject to the Spirit of the Lord in themſelves, which had exceedingly ſtriven with them to bow them to ſubjection, nor not being willing to forſake that which was ſo dear to them, which yet remained in them unmortified, which having again gotten power and ſtrength, the Lord hath finally ceaſed ſtriving with them, and hath given them up to themſelves, and to their own will, and hath left them to themſelves; and thus were they at laſt made veſſels of wrath, notwithſtanding the great and unſpeakable long-ſuffering of the Lord, that the Lord might manifeſt his power and righteouſneſſe upon them; and ſome of them are made already ſo ſad, dreadful, and lamentable examples, whoſe miſery is unſpeakable, and whoſe recovery is not to be expected. Oh miſerable above all miſery! much better it had been for them that they had never known the truth of God.

And my dear unfeignedly beloved friends, ſeeing it hath pleaſed the Lord, after his ſo great and long ſuffering, forbearance and patience, ſo to reveal his righteouſneſs upon ſome, as before mentioned, who have not remained in ſubjection to his Spirit unto the end.

Oh let this then ſerve as a living example unto us, leſt that any of us at any time ſhould be found in the like unbelief and unfaithfulneſs, and that the Lord therefore ſhould uſe the like righteous ſeverity againſt us, which he hath done unto them; for what are we more then they, if our minds ſhould come to be drawn out, and alienated from the grace of God in our ſelves, whereby we have had ſuch a feeling of the Lord, of his truth, and of

those that walk in the same? I say, if that Satan through his subtilty should come to scatter our minds from the feeling thereof in our selves, what should we then be better then they? but it would be more like that such misery and wrath should be suffered to come upon us, as is come upon them.

And now, seeing that it is so, that the mind can be so easily moved and drawn out from that in which the Immutability consisteth, through the manifold temptations, snares, deceivable subtilties, and subtile seducings of Satan; even as its possible the most have found by experience in themselves. Let us therefore keep perpetually in the light in our own particulars, heartily loving, embracing, cleaving unto, and uniting our minds to it; for that same that convinced us in the beginning of our sins and unrighteousnes, is the same that must preserve us to the end, for in the same is life, mercy, and peace; and through being preserved holily in the same, we become partakers of the vertues of eternal life, as they are in Christ Jesus; for through the light hath the Lord opened our understandings, and in the light have we seen and felt the fulnes of grace, and through the same the unspeakable mercy of the Lord is perpetuated, which every morning is renewed to his Children who continually in his fear, and in his light do wait upon him, calling upon him in his light, praying, praysing, and thanking of him for his unspeakable love, grace and mercy which he so often and abundantly hath manifested to them; whereby they are often overcome in themselves, and constrained to humble themselves before the Lord, in true tenderness, brokenness, simplicity, and uprightness of their hearts, from the bottom of the same, to glorifie his holy Name.

Oh, my friends, how doth my soul long for all your establishment in the truth, according to your faithfulnesse and uprightnesse of heart, and after your simplicity, singlenesse and tenderness before the Lord? that you might be exalted and established above all that which would arise to hinder you in your precious running and holy intent, that you therefore might be found stedfast and diligent, keeping your watch in the light, that he who goes about *continually as a roaring Lion seeking whom he might devoure*, might never have cause through any of his subtilties through deceit, to trap or ensnare any of you, and that before you your selves be aware of it, or by bringing one thing

or other into your hearts, therewith to trouble and disturb you, and to spend your time, and through such occasions may seek to draw your minds from the light, and from watching in the same, even as he hath done with some who had neglected the watch in the light, over whom he hath gotten power, they *having made shipwrack of faith and of a good conscience*, having scattered that which once with diligence they had gathered, and having lost that which once they were sensible of, so with *the Dog turned to his vomit again, and with the Sow that was washed, to her wallowing in the mire again*, and that after they were in measure washed.

And though in the beginning of their Apostacy and degeneration they gave credit unto Satan, who sought to make them believe, or rather to imagine, that they should be no lesse then they were before, nor then the people of the Lord, but that they should be more perfect, and become better, holier, perfecter, simpler, uprighter and faithfuller then these who simply walked in the truth, and more established in it; but finally, it became manifest what Satan was determined to do with them, and the same to manifest it, when they could hide that no longer which was grown up in their bosomes, when that came to break out which they had for a long time secretly hidden.

Oh that Satan should ever so far prevail over any: and now that the like might not come to passe concerning any of us, who are yet sensible of the grace of God in our selves, and of his everlasting and unchangeable truth in our own particulars, therefore is my heart so often turned to the Lord, and poured forth before him, praying for the salvation of *Israel*, and for all in *Israel* that are of a tender and broken heart, that Satan might not in any wise bereave them of their simplicity in the light, or of their tendernesse to the truth; yea, because of this, for the truths sake, is my life often poured forth before the Almighty Father, praying and interceding in much travel, sweating and waking night and day, that the Lord might be pleased through his unexpressible grace and fatherly mercy, to obstruct that which Satan hath purposed and determined; for this I may say plainly, he hath not yet ceased, neither hath he yet despaired, neither is he who is the accuser of the brethren, cast out of all, but *goes yet about, as a devouring Lion, seeking whom he may devour*. Oh therefore my dearly belo-

beloved and pretious Friends, is it not exceeding needful to keep our hearts perpetually in the light, upon the watch, to the Lord in openneſs and ſimplicity, that nothing but the Lord alone, and his work and truth might have the poſſeſſion in our hearts?

And whatſoever Satan ſhould propound, or ſeek to make you believe, thereby to take an occaſion to draw out your minds from the light, and from the grace of God in your ſelves, regard him not, nor look not at his temptations nor enticements, neither unite your minds unto the ſame, for otherwiſe you might be enſnared before you were aware; but look upon the Lord and his light, which manifeſts his temptations, and joyn you unto the ſame, for therein is the preſervation and ſalvation, and in the ſame is there power enough to preſerve you from the temptations, that you be not overcome with the ſame, nor with the ſubtile ſubtilties of the enemy, much leſs that you ſhould periſh in them.

And ſo my Friends, keep cloſe to the Lord in your own conditions, and do not eaſily let in any thoughts againſt any, or concerning any matter, for thereby might you come eaſily to neglect the watch in the light, whereby the enemy might ſeek an occaſion to draw out your minds from the light, and to alienate you from it, and then ſhould he have an opportunity to perfect his work, which he would willingly perfect; and if thoughts ariſe, what ſort ſoever they are, or whatſoever happen, or what things ſoever are brought into your Minds, well, be circumſpect in all things, and be not too forward in any thing, neither give too much place too ſuddenly to any thing in the mind, for thereby ſome have ſuffered loſs, but whatſoever appeares or comes up, receive it not too ſuddenly, but bring it to the light of the Lord, that it may be thereby weighed and tried. And if any thing at any time be found in any of you, by the light of the Lord not to be pure, nor to proceed from the life, watch againſt it, and give it no place but judg it out with the ground from whence it proceeds, and tread it under your feet; for if you ſhould be ſlack in wholly forſaking of it, in judging of it in the ground, and not preſently to reject it, after that it is through the grace of God opened and ſhewed to you not to be of him, nor of his Spirit, but to be a deceivable temptation of the enemy, and yet never the leſs, I ſay, through negligence and careleſneſs to

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ſuffer it to harbour in you, oh this is very dangerous, which ſome with ſorrow to their great prejudice have found by experience, when it had gotten the dominion over them, and had occaſioned a deſolation before they were aware.

And ſeeing the power of my love is ſo ſtrong, through which I am often made with tears to intercede unto the Lord for all your preſervation, therefore is my heart the more open to you; neither can I conceal from you the manifold cunning devices, and ſubtil deceits of Satan, through which he hath ſo ſadly overcome ſome, and alſo what he is determined yet to do, if that he can find any from the watch in the light, and from the grace of God in themſelves; for indeed this I muſt once more ſay, neither can I well omit it, to wit, that Satan goes yet about ſeeking wherein, whereby and who he may deceive. And the Lord knows how it ſhould tend to my comfort, eaſe and refreſhment in him, if that it were poſſible that ye all might be ſpared for to inherit life everlaſting: yea truly I do not know any one thing that would be more acceptable to me, or that could refreſh me more in the Lord, then your ſtedfaſtneſs, faithfulneſs and eſtabliſhment in the truth; and therefore I ſay is my heart ſo open to you, and tender over you; neither can I conceal from you what Satan hath determined, hoping that peradventure it may tend to your peace.

And now having declared that which for a long time hath been before me, and hope to return to my reſting place, not knowing but that I have done that which was required of me. So the Almighty Father and preſerver of life keep you all, that you may be ſtedfaſtly eſtabliſhed for to ſtand unmoveably in his truth to the end, to the praiſe of him that hath called you.

Tranſlated in love to the Brethren whom in true love I ſalute, and in the ſame do reſt, their entire Brother,

Your dear Friend, and tender Brother in the fellowſhip of the Goſpel of life,

P. Hendricke.

W. C.

Amſterdam, *the 6th of the 11th Moneth.* 1664.

THE END.